

and authority through all the changes of form
which they have
undergone.

41. Integration of the mores of a group or age.
In further
development of the same interpretation of the
phenomena we
find that changes in history are primarily due to
changes in life
conditions. Then the folkways change. Then
new philosophies
and ethical rules are invented to try to justify the
new ways. The
whole vast body of modern mores has thus been
developed out
of the philosophy and ethics of the Middle Ages.
So the mores
which have been developed to suit the system of
great secular
states, world commerce, credit institutions,
contract wages and
rent, emigration to outlying continents, etc., have
become the
norm for the whole body of usages,
manners, ideas, faiths,
customs, and institutions which embrace the
whole life of a
society and characterize an historical epoch. Thus
India, Chaldea,
Assyria, Egypt, Greece, Rome, the Middle Ages,
Modern Times,
are cases in which the integration of the mores
upon different
life conditions produced societal states of complete
and distinct
individuality (ethos). Within any such societal
status the great
reason for any phenomenon is that it conforms to
the mores of
the time and place. Historians have always
recognized inciden-
tally the operation of such a determining force. What
is now main-
tained is that it is not incidental or subordinate.
It is supreme
and controlling. Therefore the scientific
discussion of a usage,
custom, or institution consists in tracing its
relation to the
mores, and the discussion of societal crises and
changes consists
in showing their connection with changes in the life
conditions, or
. with the readjustment of the mores to changes in
those conditions.

42. Purpose of the present work. " Ethology " would be a convenient term for the study of manners, customs, usages, and mores, including the study of the way in which they are formed, how they grow or decay, and how they affect the interests which it is their purpose to serve. The Greeks applied the term "ethos " to the sum of the characteristic usages, ideas, standards, and codes by which a group was differentiated and individualized in character from other groups. ' Ethics " were things which pertained to the ethos ; and therefore the things which were the